

N O K I N G R. 2.

But

J E S U S :

OR,

The walls of Tyrannie razed,

AND

*The foundation of unjust Monarchy discovered
to the view of all that desire to see it.*

Wherein is undeniably proved,

That no King is now the Lords Anointed,
but J E S U S : And the designe of God now upon
the face of the earth, is briefly laid open : And the
Rulers of the Nation, with their present Power and
Authority, plainly proved to be of God ; and therefore ought to
be honoured and obeyed by all men living under them.

Being considered in the following Particulars.

By *Henry Haggart*, a servant of Christ, and of the Commonwealth
of England ; sometimes belonging to the Garrison of *Stafford*.

*W'o to the crown of pride -- For, the Lord of hosts hath purposed it, to stain the
pride of all glory, and to bring into contempt all the honourable of the earth.*
Isai. 28. 1. with 23. 9.

*And behold, a King shall reign in righteousness, and princes shall rule in judge-
ment.* Isa. 32. 1.

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To the READER.

Conscious Reader,



Whoever thou art that lovest
either peace or happiness,
here or hereafter, To thee, in
all love, I commend these
ensuing lines, with an ear-
nest desire that thou mayst
profit by them.

And to that end, let me intreat thee to
read and consider them impartially; trie and
measure them by that true Touch-stone, and
infallible Rule, which is the Word of God :
ask him for wisdom to discern between
things which differ; and the Lord give thee
understanding in all things.

The mark I chiefly aim at, is, to unfold the fraud and deceit of the man of sin, and to lay open that mystery of iniquity in which he worketh by his instruments, with all deceivableness of unrighteousness, to deceive the hearts of the simple; and to shew what Rights and Titles he doth falsely claim in these evil days; and how grossly men mistake, in giving him what is proper to God, both in Church and Commonwealth.

I know thou canst not be ignorant of the great Change that God hath wrought in this nation, in a few yeers; for which cause, many men do gnaw their tongues for anger, and are ready to blaspheme the God of heaven, being not afraid to speak evil of dignities and powers which are set up and established by God, (who *pulleth down one, and setteth up another*, whom he pleaseth.) And for want of knowledge in these things, men *perish as in the gain-saying of Korah*, being found fighters against God, and are brought into the pit of destruction unawares, to the ruine of body, soul, and goods. Which things having been by me considered in some measure, according to
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the understanding the Lord hath given me, I finde my self in conscience bound, and by love and pity constrained, to speak what I know and am sure of, to others; having learnt it chiefly out of the Scriptures, and somewhat by considering the times, and the conditions of men in these days of danger and peril, in which so many *make shipwrack of faith and a good conscience*: I therefore am bold to present these lines to the view both of friends and enemies; by which I shall discharge my duty towards God and man in some good measure, and shall be at peace in my self, when I know I have not hid my talent in a napkin, nor kept back any thing that might be profitable to my country-men & acquaintance amongst whom I live.

But it may be some will say, that it is too weighty a piece of work for me to meddle with; I should have left it to some wise and learned men, that are better able to distinguish between things which differ.

To which I answer: What I have done well, was not too hard for me to do. Secondly, it hinders none of the wise and prudent of the
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the nation that fear God, from doing more. Thirdly, these are the days in which God is pleased to chuse and make use of foolish and weak instruments in the worlds account, to confound the wisdom of the wise, and to bring down the strength of the mighty, and to bring to nought the understanding of the prudent : and if God make choice, let Men take heed how they refuse. Therefore, courteous Reader, let not the weakness of the instrument cause thee to slight any thing that may be profitable ; but what is agreeable to truth and sound Reason, receive in love ; and what is contrary, reject.

And thus with my unfeigned love to all that wish themselves happiness, I rest, being ready to serve them in all things lawful and convenient to the utmost of my power,

Henry Haggar.



The EPISTLE,
To the SAINTS in the order of the
Gospel, with all that truly fear God :

Grace, Mercy, and Peace, be multiplied to you,
through the knowledge of God, and our
Lord and Saviour Jesus Christ.

Dearly Beloved,

Seeing it is the portion of the Saints, and children of God, living in this generation (especially in this our Nation of England) to partake of such great mercies (from God our Father, and from our Lord and Saviour Jesus Christ) as to live under such Rulers ; and that the Lord hath set over us such an Authority, as are for the praise of them that do well, and for the punishment of evil doers ; so that under them we may live a quiet life in all godliness and honesty :

It is therefore expedient, that we and all that truly fear God, should labour to walk worthy of these mercies ; and to shew forth our thankfulness by our obedience, both towards God, and those men whom he hath set over us ; that so the Lord may still delight in us, and rejoyce over us to do us good,
and

and to bleſs us with all manner of bleſſings, both ſpiritual and temporal: that we being thus delivered from all our enemies, may ſerve him that hath wrought this great deliverance for us, without fear, in holineſs and righteouſneſs all our days: walking as his children, blameleſs and harmleſs, without rebuke, in the miſt of a crooked and perverſe Nation, ſhining as lights in the world, holding forth the pure word of life.

Therefore I exhort you, and every of you (profeſſing godlineſs in ſincerity) in the Name of our Lord Jeſus Chriſt, and by the mercies that we have received from him, and by him from God our Father, that we may with all diligence labour and exerciſe our ſelves (as our beloved brother Paul hath given us an example, A^ct. 24. 15, 16.) to have always Conſciences void of offence, both towards God, and towards man. And ſo much as we believe with him the reſurrection of the juſt and unjuſt, and the eternal judgement, that ſhall be at the appearing of our Lord and Saviour Jeſus Chriſt: Seeing we look for ſuch things, let us conſider what manner of perſons we ought to be, in all holy converſation and godlineſs, looking for, and making haſt unto the coming of the day of God: knowing, that we which patiently continue in well doing, ſhall then receive the reward of righteouſneſs; which is a Crown of righteouſneſs and glory; that in due time we ſhall reap if we ſaint not.

Therefore, dear friends, let not us be ignorant of Gods great work, which he is now a working upon the face of the earth; but let us that be children of the day, be ſober and watch; knowing that theſe are the days of vengeance, in which all things muſt be fulfilled that are written in the Prophets: and the ſignes of the coming of the Lord are upon the face of the earth; even diſtreſs of Nations, and perplexity,

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Kingdom against Kingdom, and City against City; and mens hearts failing them for fear, and for looking after those things which are coming on the earth: but yet let us remember the promises, Rom. 10. 13. It shall come to pass that whosoever shall call upon the Name of the Lord shall be saved: and again; Heb. 13. 5, 6. he hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is our helper, and we will not fear what man can do unto us; therefore let us remember the words of our Lord Christ, Luke 21. 28. When these things begin to come to pass, then look up and lift up your heads, knowing that your Redemption draweth nigh. Wherefore this is my humble advice to all that fear the Lord, that we labour now to approve our Consciences before God, by being to him that Redeemed us, a peculiar people, zealous of good works; knowing that is the end of our Redemption and preservation, Tit. 2. 14. Let us therefore consider, that Christ is that great Prophet, by whom God hath spoken to us in these last days, Heb. 1. 12.

And that we are commanded to hear him in all things whatsoever he shall say unto us, Act. 3. 22, 23. And his sheep are they that hear his voice, and follow him, Joh. 10. 27. and the voice of a stranger will they not follow, vers. 5. and we are his friends if we do whatsoever he hath commanded us, Joh. 15. 14. and he that hath his commandments and keepeth them; it is he that loveth him, Joh. 14. 21. for this is the love of God, that we keep his commandments; and his commandments are not grievous, 1 Joh. 5. 3.

But he that saith he loveth Christ, or knoweth Christ, and keepeth not his commandments, is a lyer, and the truth is not in him, 1 Joh. 2. 4, 5. with Joh. 18. 24. and whosoever transgresseth and abideth not in the Doctrine of Christ,

hath not God; 2 Joh. 9. and if any shall come to you and preach any other doctrine then what is already preached, receive him not, ver. 10. yea, if we, or an Angel from Heaven shall preach any other Gospel then that which we have preached to you, (saith Paul) let him be accursed; as we said before, so say I now again, let him be accursed, Gal. 1. 9, 10. for how shall we escape if we neglect so great salvation as was first preached by the Lord himself, and was confirmed to us by them that heard him: God bearing them witness both with signes and wonders, and divers gifts of the Holy Ghost, according to his own will? Heb. 2. 3, 4.

Wherefore, dear brethren and beloved in the Lord, let us contend earnestly for the faith that was once delivered to the Saints, Jude ver. 2, 4. even as it was delivered at the first by the Lord himself, and his holy Apostles: For there are certain men crept in unawares, which do turn this grace of our Lord Jesus Christ into wantonness, and deny the Lord that bought them, in their actions, although they confess him in their words, and do also think to make us forget and deny him, by their dreams, which they tell every man to his neighbour, as the Lord saith, Jer. 23. 27. Let us therefore, seeing we know these things before, beware lest we also being led away with the error of the wicked, fall from our own steadfastness; but let us grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: let us abide in his love, by keeping his commandments, Joh. 15. 10. and continue his friends, by doing whatsoever he hath commanded us, ver. 14. so shall we have a good conscience, void of offence towards God, through our Lord Jesus Christ, and boldness and access with confidence through faith in his blood, unto that throne of grace, where he ever liveth to make intercession for us. To him be glory for ever.

Lastly,

Lastly, we must exercise a good conscience towards man, even by doing to all as we would they should do to us : but in a special manner, we ought to have respect unto the Magistrates whom God hath set over us, to do to them even as we would they should do to us ; viz. If we would that they should protect and preserve us in well-doing, we ought also to assist and aid them, both with persons and estates, without which they are not able to suppress wicked and ungodly men ; they being, without us, but private or particular persons : Therefore I desire that all Christians may be put in minde to be subject to principalities and powers, and to obey magistrates ; to be ready to every good work, and not to speak evil of any man ; to be no brawlers, but gentle, shewing all meekness to all men, Tit. 3. 1, 2. We know also, that there is no power but is of God ; for the powers that be, are ordained of God : and therefore, he that resisteth them, resisteth the ordinance of God ; especially when Rulers are not a terror to good works, but to the evil ; therefore we must needs be subject to such, not onely for wrath, but also for conscience sake : let us consider them as the servants of God, set over us for our good, to take vengeance and execute wrath upon them that do evil. Let us render to all their due ; tribute to whom tribute is due ; custom to whom custom, fear to whom fear, honour to whom honour belongeth : see Rom. 13.

But I know some will object, that we ought indeed to pay tribute and custom to whom it is due, and to give honour to whom honour belongeth : but it belongs not to this present Power and Authority ; for the Scripture saith, that we should Fear God, and Honour the King, and that we should be subject to every ordinance of man for the Lords sake, and to the King as supreme : But these have rebelled, and slain their King ; therefore neither honour, obedience, nor tribute belongs to them.

To which at present I answer, That to the end this stumbling-block may be taken away, and a right understanding may come in the place, and a true affection to these present Rulers may be begotten in the hearts of those people that stumbled, and a general reconciliation might speedily be brought forth amongst all men; I have presumed to present these ensuing lines to their view: knowing before, that enemies will except against the most perfect Truth, and soundest Reason, (witness their excepting against the Word of God) but friends will bear with infirmities. Wherefore I desire you that are friends, when you have read and considered what I have written, and tried it by the Word of God, if then you shall finde any thing too light or useles, that you will impute it to that imperfect part which in some measure doth dwell in all men; and remain fully assured, that what I want in words and expressions, is fully made up in my affection toward the State and Commonwealth in general.

Thus, desiring that what is according to Truth and sound Reason may be profitable to all, I commit what is written to your serious consideration, and impartial judgement; and you into the hands of the Lord; and remain, to the utmost of my power,

Your faithfull brother, stedfast in the faith
of the Gospel of Iesus Christ;

And his servant for your sakes,

HENRY HAGGAR.



The Particulars of the Book are in order as followeth.

I. **T**Hat it is God alone that ruleth in the Kingdoms of men, and they have nothing to do to question him how; whether it be by Kings, as supreme Heads, as in and after the days of *Saul, David, and Solomon*; or by the Elders of the people to rule and judge them, as before there was any King but God himself in *Israel*.

II. What it is to rule with God.

III. What was the original of Monarchy amongst men; or whence it first came, that a man should bear the name of King over the people of God.

IV. Who is of the Royal blood.

V. Who is now the *Lords Anointed*.

VI. What is Gods designe against the Kings and Rulers of the Nations in these last days.

VII.

VII. Wherefore he will destroy them.

VIII. What they may or should do, to escape the hand of God lifted up against them.

IX. What the Saints and people fearing God, should do in these days of vengeance.

X. Their duty to this *Present Power* acknowledged, and they vindicated from the reproaches and slanders falsely cast upon them by wicked men; Viz. *That they are the false Prophets of the last times, and those that cause divisions and offences contrary to the doctrine of Christ, and the ignorant and unlearned that Peter speaks of, which wrest the Scripture to their own destruction, and despise Government, and are not afraid to speak evil of dignities, and will not obey Magistrates, but have slain their King, &c.*

No



No King but *JESUS*, &c.



And now, according to the method propounded, I shall proceed to shew, first, that it is God alone that ruleth; and men have nothing to do to question how: whether it be by Kings as supreme heads, as in and after the days of *Saul*, *David*, and *Solomon*; or by the Elders of the people to rule and judge them, as before there was any King but God himself in *Israel*.

But now let me not be mistaken and abused, as if I went headlong, without wisdom or the fear of God, to rail against kingly power, or Kings; like those that *spake evil of things they know not*: for I approve of Kings and Rule by Kings, as well as of ruling or judging the people by Elders; but it must always be considered, in all ages and generations of the world, what Rule and Rulers God doth approve of: for it is he that setteth up one, and pulleth down another; and he it is that ruleth in the kingdoms of men, and giveth them to whomsoever he will; yea, and setteth over them the basest of men, *Dan. 4. 17. 25.*

And now let us consider, if the God of heaven did in that age take away the Kingdom and Dominion of the whole earth from *Nebuchadnezzar*, that head of gold, and turn him out a grazing among

among the Oxen, and give his kingdom to whomsoever he pleased ; then let not men in this generation think it strange , though God Almighty hath taken away the kingdoms of *England, Scotland, and Ireland* (which are but a small part of the earth) from *Charles Stuart*, and given them to the honorable Parliament, which were indeed at first confirmed by him , before his evil Council had drawn him away from them ; therefore none can say they gathered together without him, to conspire against him, for they gathered together to him, and were confirmed by him, and with him, and he with them ; and so were a lawful Assembly of Magistrates according to the Law of God, and a lawful Parliament according to the Law of Nations ; and from this lawful Assembly, and powers ordained of God, he withdrew, and by evil Council rent himself from them, and would come no more at them , notwithstanding all the invitations they gave him in all humility, as will yet appear by their Propositions and Remonstrances : all which plainly sheweth the immediate hand of God against him, and against his family ; his sins and the sins of his forefathers being now at the full.

And further , let it be considered , that God will have the living men to know that *the most High ruleth in the kingdom of men, and giveth it to whomsoever he will* ; yea, and setteth over it the basest of men, *Dan. 4. 17* Now if the Lord will take a Kingdom from a King , and give it to the basest of men ; how can the most honourable of men help it ?

They may gnaw their tongues for anger, and blaspheme the God of Heaven ; yea, they may be found fighters against God, as many have been ; but they shall not prosper : as we see they have not in our days (consider it :) for it was not because they wanted the noble blood ; for they had the King himself, and the greatest Nobles in the Land with them : neither was it because they wanted stout men of resolved spirits ; for they had of the prime of the Nation, as they themselves have oftentimes boasted ; and for the number of men they far exceeded , and the affections of the Country were generally towards them ; therefore it was the immediate hand of God against them, who in his time pulleth down one, and setteth up another, whom he pleaseth ; who at this time hath pulled down the King and Lords of this Nation, and hath and will make the El-

ders thereof Rulers and Judges in their places; and who can say to him, What doest thou?

Be wise now therefore, O ye Kings, and be instructed, ye that are judges of the earth, Plal. 2. 10. Be still, and know that he is God: learn to know that The Lord of hosts is with us, and the God of Jacob is our refuge, Plal. 46. 10, 11.

Again, that God alone is King, and ruleth the Nations how he pleaseth, or by whom he pleaseth; is evident, by considering that in *1 Sam. 12. 12.* where the Lord by *Samuel* reproveth the children of *Israel* for chusing another King besides himself, in these words:

And you said, Nay, but a king shall reign over us, when the Lord your God was your king. And again he saith, When they said, Give us a King, they rejected the Lord that he should not reign over them, *1 Sam. 8. 7.*

Therefore the Lord lamenteth over them, saying, *O Israel, thou hast destroyed thy self, but in me is thine help. I will be thy king, for there is none other that may save thee in all thy Cities,* *Hos. 13. 9, 10.*

Again, the people of the Nation of *England*, need not so much to wonder and be disturbed at what the Lord hath done: for it was always Gods way and work, if any King displeased him, he would pull him down, and set up another, whom he pleased; yea, even the basest of men: therefore saith *Dan. 2. 21. He changeth the times and seasons, he removeth kings:* Witness alio his dealing with the Kings of *Israel*.

First, his rejecting of *Saul* from being King, and sending the kingdom from him, and giving of it to his neighbour, *1 Sam. 15. 23, 28.*

Secondly, The Lord rent the kingdom again from *David's* house for *Solomons* Idolatry, *1 King. 11. 11.* and gave it to *Jeroboam* his servant: which came to pals, *ver. 30, 31.*

Thirdly, The Lord took away the kingdom from his house, in the days of his son *Nadab*; and gave it *Baasha* the son of *Abijah*, *1 King. 15. 24, 26, 27, 28.*

Fourthly, He took it away from him, and gave it to *Zimri* his servant: See *1 King. 16. 23, 15.* And for his wickedness he gave it to *Omri*, ch. *16. 22, 23.*

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Again, The Lord took away the kingdom from the house of *Omri*: in *Ahabs* days it was prophesied, and accomplished in the days of *Joram*. See *King. 9. 6. 7. 8. 9.* to the end.

Thus it is clearly proved that God alone ruleth in the kingdom of men, and giveth it to whomsoever he pleaseth.

But it will be Objected. That God did this to them for their wickedness; but who can say King *Charles* was so wicked?

Ans. As for his wickedness, it's possible to make it appear he had some, but I shall leave that to God to judge of: onely this I dare affirm, that some of the fore-named Kings were as good and as holy men as King *Charles*. and did as many good things for the honour and glory of God in their generation as ever he did; and had as much of the knowledge of God in them, and more then ever he had; as it appeareth by *Saul*, 1 Sam. 10. 9, 10, 11, 12, 13. *David* and *Solomon*. Therefore, for shame, let not that be pleaded: for if *Saul*, onely for sparing the sheep and oxen with a good intent to offer sacrifice to God with them, and for shewing mercy to *Agag* King of the *Amalekites*, must have his Kingdom rent from him; 1 Sam. 15. 19, 20, 21, 22. because he had left undone the commandment of God; surely then it may be proved, by the things already declared against *Charles Stuart* to print, to the view of all men, to which I refer you, that he was so great a sinner, that the great God that searcheth the hearts, and is a true beholder of the inward parts of man, hath seen so much evil in him, as might in justice move him to take away his Kingdom and Dominion from him, and lay his honour in the dust; and will without question, at the great day, make it appear to the faces of all them that do oppose him; to whom I leave it with what is written, and proceed to the second, which is, to consider *what it is to rule with God*.

We read, *Hos. 11. 12.* the words of the Lord by the Prophet are these; *Ephraim compasseth me about with lyes, and the house of Israel with deceits: but Judah yet ruleth with God, and is faithful with the Saints.* From whence I thus reason: That that power which is faithful with the Saints, or to the Saints, to protect them in well-doing, that Power doth rule with God.

Secondly, those people that do the good and acceptable will of God, by keeping the holy and righteous commands of God given by

by Jesus Christ in these last days, *Heb. 1. 1, 2.* with *Alt. 3. 22, 23.* they are the righteous and holy people, and the Saints of God; and that Power and Authority that protects and preserves such a people in so doing, doth protect and preserve the Saints. But the present power and Authority of this Nation of *England* do protect such a people in so well doing: Therefore they rule with God, and are faithful to the Saints; and do hereby honour God, by having respect to his children, and them that fear him: And *they which honour me, I will honour*, saith the Lord: But *they which despise me, shall be lightly esteemed*, 1 Sam. 2. 30. And such a Power we must needs be subject to, not onely for fear of wrath, but also for conscience sake: for they are not a terrour to good works, but to the evil. Again, those Rulers that are a terrour to good works, do not rule with God: for Rulers and Powers ordained of God, are not a terrour to good works but to the evil. See *Rom. 13. 1, 2, 3.* Therefore, saith the Lord, (*Prov. 29. 2.*) *When the righteous are in authority, the people rejoyce: but when the wicked bear rule, the people mourn.* And the truth is, were it not to suppress the wicked that would destroy the Saints, as *Cain* slew his brother *Abel*, there should need no Power nor Law amongst men, but the Law of Love: for, *the law was not made for the righteous man, but for the lawless and disobedient*, &c. And the powers that are ordained of God, were not ordained to be revengers of wrath upon good men that keep the Commandments of God, but upon evil men that break them.

And thus it is plain, that those Magistrates and Rulers which are faithful with the Saints, to preserve and keep them in well-doing, That Power is of God and ruleth with God; and it shall stand against all opposers. And we may safely conclude, That that Power which is used to vex, persecute, and destroy the Saints and honest men fearing God, is not of God; and therefore it shall not stand. But the Power in King *Charles* his days was so used, as many honest conscientious men can testify by woful experience: therefore it was not of God, and is thrown down.

But it will be objected, that now since the King is gone, there is as great persecution, taxing, and oppressing of men, as ever.

To which I answer, I positively deny that honest conscientious

men that fear God, and desire to live in peace; are persecuted as before: But indeed, if any conspire and rebel against this present power of the Nation of *England*, so wonderfully set up and preserved by God himself; it is their policy and good wisdom to suppress such malignant spirits; by confining their persons to such places as they may do least hurt in, and by sequestering their estates, to make use of them for the best advantage of the Commonwealth. And indeed, to that end they are a power ordained of God, even to take vengeance and execute wrath upon them that do evil. Therefore if any man would not fear the present Power, let him do that which is good, and he shall have praise of the same. See *Rom.* 13. 2. 3. 4.

Secondly, whereas many complain of Taxes, and oppression by Taxes more then ever;

I answer, There was never such occasion for Taxes as is now, in any mans days now alive: and we all know, That Necessity hath no law. Therefore if the Magistrate do require more then ordinary of us, to supply our present wants, and to deliver us out of such great dangers and troubles as otherwise would come upon us, even to the destroying both of persons and estates of all that fear God, we must not call this Oppression, nor murmur against the Magistrate: for in so doing, we shall murmur against God; for it is he that sendeth these wars and troubles upon us for our sins; who then can give us peace? It's not in the Magistrates power, until the Lord please. As for example: if the Lord please to send a famine of bread in the Land, and make us buy our food at an extraordinary rate, shall we therefore murmur at the Magistrate? or will that do us any good, until the Lord be pleased to send plenty?

So now also, if the Lord be pleased to make us buy our peace at a dearer rate then ordinary, let us not murmur against the Magistrates, but rather let us consider our ways, and labour to finde out the cause why the Lord doth thus chastise us, and to remove it, that to these evil effects may cease.

And truly, if we consider well what the Lord hath done for us, in giving food and raiment in such a plentiful manner, and that *England* is yet a Nation inhabited by its own children, notwithstanding those fierce and bitter wars that have been even in the
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bowels of it, we shall have more cause to praise the Lord for his mercies then to murmur at his chastisements: for *he hath not dealt so with every nation.* How often hath he chastised his people *Israel* with sorer chastisements then we have yet felt, praised be his Name! as we may read in *2 Kings 6. 25.* when an asses head was sold for fourescore pieces of silver, and the fourth part of a kab of doves dung for five pieces; and when women boiled their children, and eat them, because of the siege, and straitness thereof. I suppose *England* hath not yet tasted so deep of this bitter cup: Chap. 10.

But there is a generation of *murmurers and complainers*, as *Jude* saith, *that are not afraid to speak evil of dignities*, which remain still in the body of the Nation, and disturb the peace thereof; and will do, until they be purged out: the Lord is a doing of it; for the *head* and the *tail* must go together, *Isai. 9. 14.* He hath already cut off the *head*, which is the *ancient and honorable*; the *tail* must follow, which is the *prophet that teacheth lyes*, and doth daub the Princes of the Nations with *untempered mortar*; *seeing vanity, and divining lyes, saying, Thus saith the Lord, when the Lord hath not spoken.* See *Isa. 9. 14, 15.* with *Ezek. 22. 27, 28, 29.*

You may know them by their fruits: These are they which teach the people to murmur against the present Powers, and to complain of the great Taxes and heavey burthens that are now in the Commonwealth; when indeed they were the men that first caused them, by stirring up the people, crying out, *Curse ye Meraz, curse bitterly the inhabitants thereof, because they came not out to help the Lord against the mighty*: and, *Cursed be he that keepeth back his hand from shedding of blood*: And are still the onely continuers of these bitter wars, (which cause the Taxes to continue) by stirring up sedition, and causing division amongst the people. Whereas, if they would as much labour to make peace, there would the sooner be an end of these troubles, and a removing of the heavey burthens and Taxes necessitated thereby.

But these men it is to be feared, have a further designe in hand then all men know: for, if it be observed, they could in the beginning of the wars lift up their voices like a trumpet, cursing *Meraz* bitter-

bitterly; using the aforesaid words, to stir up men to go and fight against the King. And in those days, they could pray heartily, even with tears, for the prosperity of the Parliaments Army; and as heartily give thanks for the overthrow and destruction of the Kings party; and teach others so to do. (let them deny it if they can.) And this zeal continued, so long as they thought, that, if their forefathers the Bishops, and the rest of that brood, had perished with him: that then they should have been heirs of their inheritance, *viz.* of all their Lands and Revenues; and so of all their honour, pride, and vain-glory; and to have had the Scepter committed to them, to rule and tyrannize over the consciences of men fearing God. While this hope remained, their zeal burnt hot as fire, and all was well, and the Parliament was a power ordained of God: But when the honourable and prudent Rulers of this Nation denied them these things, and especially that they might not tyrannize over the conscience, to make all men be of their Religion, to see with their eyes and go on their legs, and believe as they believe, even as they do at *Rome*: when this is denied, then they are the men that first complain of persecution; because they themselves may not be the persecutors: and now they cannot in conscience give thanks for shedding of blood; but when the State desired those that feared God to give him thanks for that great deliverance and victory over the Scots at *Dunbar*, there was scarcely one in five miles compass to be found: and some of those that did meet, by relation of some that are honest which were among them, they told the people that they had more need to keep it as a day of Weeping, Mourning, and Humiliation, then a day of Thanksgiving; with many other scandalous words, tending to the disaffecting and disengaging of the hearts of the people from the State. Therefore let it be well considered, who are they that *despise dominion, and are not afraid to speak evil of dignities.*

These are they which in all ages had the praise of men generally: therefore saith Christ, *Luke 6. 26. Wo be to you when all men speak well of you: for so did their fathers of the false prophets.* These were they in *Ahab's* days which deluded him and all *Israel*, teaching them to forsake the Commandments of the Lord, and to follow *Baalim*; when *Elijah*, that one Prophet of the Lord, discovered

covered the folly and deceit of four hundred and fifty of them at once, 1 *King.* 18. 18. 19. 20. 21. 22. 23. 24.

These are they which again, in King *Abah's* time deluded him, and caused him to go up to *Ramoth-gilead* to fight; when that one Prophet of the Lord, *Adiniah*, withstood four hundred of them to their faces, and warned *Abah* not to go up; yet he believing the four hundred false Prophets, rather than that one Prophet of the Lord, went up, and was slain. Thus we see, that through their lyes and delusions, they bring even Kings and Princes to destruction both of body and soul.

These are they which in our age, and in this Nation of *England*, have done the same to *Charles* deceased, which their fore-fathers did to King *Abah* in stirring of him up to war against his subjects, especially against those that most feared God; and so have brought him to destruction. And these are still at this present time deluding his ignorant son, calling of him *Charles the second*; having his person in admiration, because of advantage, as *Judas* saith, v. 16. and by this means they stir up him, and his poor deceived supposed subjects, to war against the Powers of this Nation of *England*: so wonderfully set up and established by God himself, and powerfully preserved and defended by his immediate hand, against all enemies whatsoever; which all that have but eyes open may easily see: and yet these Seers are so blinde, that they cannot see the hand of the Lord lifted up against them, and that Kingly power, as they call it, which hath always joynd with them (being deceived by them) to persecute the Saints and children of God; of whom God is now taking vengeance: yet they are still leading their King whom they have chosen, and his subjects whom they have deceived, into the pit of destruction without remedy, they themselves being certain to fall with them: for, *if the blinde lead the blinde, they shall both fall into the ditch*, *Matth.* 18. 14.

Therefore let the honourable Parliament of *England* beware of them; let the noble and valiant Army take heed of them, and watch them, as the worst enemies they have: For, what Satan and his instruments cannot do by tyranny and strength, that they will accomplish by treachery and deceit, if possible. Therefore let the Commonwealth of *England* in general, with all the noble Gover-

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nourish and Officers, and honest plain-hearted Country-men; learn to watch them with a single eye; lest they seduce you; and cause you to divide, and so bring you to destruction before you are aware.

Therefore, dear Country-men; take heed of being deluded by them again to war and bloodshed, lest you provoke the Lord to anger; and so the whole Nation be drowned in blood without remedy: for then, they that now complain of some Taxes necessitated by these present troubles, stirred up first by them, will have cause to complain for want of bread to eat, and cloathes to put on. Therefore, *having food and raiment, let us be therewith content*; and serve the Lord our God with gladness and joyfulness of heart; for the abundance of all things, lest he give us up to serve our enemies which he shall send against us, in hunger, and in thirst, and in nakedness, and in want of all things; and he put a yoke of iron upon our necks, until he have destroyed us. See *Deut. 28. 47 48.*

Thus have I, in some measure, discovered who are the instrumental causes of our unhappiness. I shall proceed to the third particular, *viz. Whence the original of Monarchy did spring.*

And in the clearing of that, I shall not make use of the world of people, *viz. the Nations of the world*; for they were enemies to God, and given up to work all manner of wickedness with greediness; although they had Kings, as appeareth by their adulteries, abusing themselves with mankinde, and with beasts, and causing of their children to pass thorow the fire to *Molech*, allowed of by their Kings, like the wicked Rulers of *Sodom*; *Levit. 18. 19, 20, 21, 22, 23, 24.* and God *in times past suffered all nations to walk in their own ways*, *Act. 14. 16.* therefore they are no example for us to walk by: But we shall look into the ways of the children of *Israel*, God's *peculiar people*: for I know that the people of *England* in general would gladly be counted the people of God, and would be offended if we should deny them the name of Christians.

We shall therefore consider how there came to be a King in *Israel* at first, over the people of God; Whether it was by the commandment of God, and so according to his pure minde; or whether it did not spring from a corrupt principle in the people; and

was the pride and wickedness of their hearts, and not the least, but the greatest of all the sins they committed, to chuse any other King to rule over them but God onely. For the clearing of which, I shall examine these following Scriptures.

1 Sam. 8. 4, 5, 6, 7, 8, 9. we read that *all the elders of Israel gathered themselves together, and came to Samuel, and said, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us, like all the nations.* Here we see the pride and wickedness of their hearts, in that they would have a King to judge them, like all other nations, whom God had given up to walk in their own ways, and according to the lust of their own hearts. Therefore observe what followed: first, it displeased Samuel the Prophet of the Lord: secondly, he prayed to the Lord, and sought him about it: thirdly, the Lord answered, saying, *Hearken to the voice of the people in all that they have said unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them: according to all the works which they have done since they came out of Egypt, even to this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken to their voice: howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.*

Thus we see, that though they pretended good in it, namely, that it was because Samuel's sons were wicked; yet the Lord was angry with them, and said that they rejected him in so doing: notwithstanding he gave them their desire, which was a King, but it was in his anger; and he took him away again in his wrath. See *Hos. 13. 11.*

Again, when Samuel had declared the manner of their King, and told them that they should cry out in that day because of their King which they had chosen, but the Lord would not hear them; yet still they refused to obey the voice of Samuel, and said, *Nay, but we will have a king over us, to judge us, and go out before us, and fight our battels; that we may be like all the nations.*

So Samuel rehearsed all these words again in the ears of the Lord, by which he was provoked, and said in his anger, Give them a King. And here's the beginning of Kings amongst the people of God.

And thus have I shewed plainly, that it was not at all of God; but contrary to his holy will, that any should have the name of a King over his people but himself; and it did arise from the pride and corruption of the people, as further appeareth in these words: *And Samuel called the children of Israel together unto the Lord to Mizpeh, and said, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hands of the Egyptians, and out of the hands of all kingdoms, and of them that oppressed you; and you have rejected your God, who himself saved you out of all your adversities and tribulations; and you have said to him, Nay, but give us a king: Chap. 10. 17, 18, 19.*

Surely I might now take up the complaint of Moses against them, *Deut. 32. 6. O foolish people and unwise! do ye thus requite the Lord? Is he not thy Father that bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee, &c.*

I desire to apply it to England. Dear Country-men, consider it in time, before you provoke the Lord to anger. Hath not God himself now of late years done as great things for us? Hath not he by his immediate hand delivered us out of all our troubles, and out of the hands of all that hate us, so as they do not rule over us? Consider the condition the Nation hath been in within these few years, and how the Lord hath remembered us in our low condition, and changed it; and, beyond all expectation hath given us Peace and Plenty, in stead of War and Famine in our Land. Consider how he hath prospered all things under the hands of this present Authority, both at home and abroad; and all that rise up against them, are confounded and brought to nothing, and that by weak means, which shews the immediate hand of God amongst us. Let us therefore take heed that we do not requite the Lord evil for good, like a foolish and unwise people, by desiring a King, to satisfy our own lust, pride, and vain-glory: for the Lord is now our King; and will be, if we do not reject him, and cast him off, by choosing a Man in his stead to reign over us, judge us, and fight our battels.

And to that end, let us again consider what a great wickedness it was

was in the people of *Israel*, and how mightily the Lord was displeased with them for asking a King. See *1 Sam.* 12. 16, 17, 18, 19. in these words: *Now therefore stand still, and see this great thing which the Lord will do before your eyes. Is it not wheat-harvest to day? I will call unto the Lord, (saith Samuel) and he shall send thunder and rain; that you may perceive and see that your wickedness is great which you have done in the sight of God, in asking a king. So Samuel called unto the Lord, and the Lord sent thunder and rain: and the people greatly feared the Lord, and Samuel. And all the people said to Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added to all our sins this evil, to ask us a king. And his answer was, (verf. 23, 24, 25.) God forbid that I should sin against the Lord in ceasing to pray for you. But I will teach you the good and right way, (which is) onely to fear the Lord, and serve him in truth, with all your hearts, and consider what great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.*

And thus we have considered, from the beginning to the end, what great sin and abominable wickedness it was, for the people of God to chuse any other King but himself, to rule over them, judge them, and fight their battels.

And it is considered to that end, that we the people of *England*, professing our selves to be the people of God in our generation, amongst whom also the immediate hand of God hath been lifted up, and his arm made bare for us: I say, that we run not headlong into such sin and wickedness as to ask us a king, when the Lord hath taken away our King in his anger, and is become our King himself. Let us remember from what principle it did arise, and from what root it did spring, that a Man should be chosen King, and bear the name of King over the people of God: it was from the pride and corruption of their own hearts: and of all their wickedness and sins that they had committed, there was none like this, that they should ask another King, and reject God; as is formerly proved by these Scriptures; *1 Sam.* 8. 4, 5, 6, 7, 8, 9. *Verf.* 19, 20. *Chap.* 10. 17, 18, 19. *Chap.* 12. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

Therefore he gave them a King in his anger, and took him away again in his wrath, *Hos. 13. 11.* And seeing they would have a King, the Lord would have him of his own chusing; and therefore he chose *David* his servant, a man after his own heart, and took him from the sheep-folds, from following the ewes great with young, he brought him forth to feed *Jacob* his people, and *Israel* his inheritance. *Psal. 78. 70. 71.*

But I am afraid that if the Lord should now take a young shepherd from following the ewes great with young, and set him over us to be our King, even those that so much desire a King, would be as much displeased then, as they are now. What shall the Lord do to please these people? He must not reign over them himself, although he have all power in heaven and earth in his hands, and their own lives also; but they reject him, saying, Nay, but give us a king: and he must not chuse a man after his own heart for them, but he must be a man after their own corrupted hearts: And who is that? Truly one of the Blood Royal, one that is by descent come out of the loyns of the Lords Anointed, as they apprehend. Therefore seeing it is such a hard thing to please these people, that God himself cannot please them, (except he should let them walk in their own ways, and give them up to their own hearts lusts, as he did the Nations in times past which he destroyed) Why then should I, or any man under heaven, think to please them by speaking the truth? Yet notwithstanding I will perform my duty at this time, to my country-men and acquaintance according to the flesh; and would gladly make use of the talent or mite which God hath given me, for their profit, and his glory.

Therefore I shall speak a few words to these two things so stumbled at amongst men, *viz. the Royal Blood,* and the *Lords Anointed.* It may be, if these stumbling-blocks were taken away, men would walk more uprightly, and in less danger. And first, I shall speak of the Royal Blood.

I would gladly learn of any man, from whence the Royal Blood came first. Not that I deny that there is Royal blood, or persons noble and honourable, and to be honoured more then others: but my question is, How they came so; whether by Generation, or Exaltation. If by generation, and so must continue, then I shall easily prove

prove that all the men in the world are of the Royal blood, and so have all right to be Kings and Princes, one as well as another, if that give them right. And if it do not, why do men plead it? But it is evident that the Noble blood comes not by Generation : for *God hath made of one blood all nations of men to dwell upon the face of the earth*, Acts 17. 26. Now if they were all made of one blood, that was either Noble blood, or Ignoble. If it were noble, then all men were noble : for he made them all of one blood ; and so they continue, and will continue, until the end of ages.

Therefore it is by Exaltation, namely, when God exalteth men (as the Prophet saith, *Psal. 113. 7, 8.*) *out of the dust*, and lifteth them *out of the dunghill*, to set them with princes, even with the princes of his people ; then they are honorable, and not before.

Again, if the same God will cast down the same persons for their wickedness, whom before he exalted, and pour contempt and shame upon them and their posterity, and bring them again to dishonour ; Who can give them honour ? It is not in the power of all the men of the earth to do it, if they should stand up for one man : for it is God that *pouresth contempt upon princes*, and causeth them to *wander in the wilderness* ; where there is no way, *Psal. 107. 40.* and it is God that *changeth times and seasons*, and *removeth kings*, and *setteth up kings*, Dan. 2. 21. And it is God that turned out the greatest King that ever reigned upon the face of the earth, to grasing among the beasts ; and made him, even that head of gold, more contemptible then the basest of men, *Dan. 2. 38.* with Chap. 4. 25. And it is the same God that *exalteth the needy out of the dust*, and *taketh the poor out of the dunghill* ; that he may set him with princes, even with the princes of his people ; and then they are of the Royal blood : if men will plead for it, let them. But yet I humbly conceive, that it is the virtue of all the honorable of the earth, to consider from whence they were taken ; (and though they be called *Gods*, *Psal. 82. 6, 7.* yet *they must die like men*, and return to the dust ; and after that cometh Judgement :) that so, when they shall come to give up their account to God at the Great Day, they may be able to do it with joy : for then cometh that everlasting ho-

honour and glory which shall not be taken away from them that shall once be counted worthy to be made partakers thereof. And thus much concerning the Blood Royal, who are of it, and how they came so.

And now I shall come to speak of the *Lords Anointed*; whose name we ought not to take into our mouthes, but with reverence and godly fear.

But I know that Ignorance hath been the mother of Devotion in this thing also; and men have put Light for Darknes, and Darknes for Light, and called Evil Good, and Good Evil; speaking evil of things they know not; calling the Lord Bishops Anointed, the Anointed of the Lord; and have thrown down Christ the true Anointed, and, as much as in them lay, have laboured to lay his honour in the dust; reviling and persecuting him, in his poor Saints, wheresoever they found him, even to the death; not remembering the words of our glorious Lord Jesus, *Matth. 23. 40.* considered with *45.* by which words we understand, that what is done to his Saints, is done to himself, be it good or evil; according to his words to *Paul, Acts 9. 4. Saul, Saul, why persecutest thou me?* which was his Saints, & holy people which contended earnestly for that faith once delivered by himself. And thus have the Kings of the earth stood up, and the Rulers have taken counsel together, against the Lord, and against his Anointed, as it is written, *Alt. 4. 26.* Therefore now the Lord that sitteth in heaven, is laughing of them to scorn, and hath them in derision, and is vexing of them in his sore displeasure. *Psal. 2. 1, 2, 3, 4, 5.* staining the pride of all their glory, and is bringing into contempt all the honourable of the earth: and thus he poureth contempt upon Princes, by casting down and destroying of them, even by men that have been and are base and contemptible in their eyes. And thus the Lord is vexing of them, and will vex them in his sore displeasure, until he have destroyed them from off the earth: because they have vexed, persecuted, and shed the blood of his Saints, therefore he will give them blood to drink: for they are worthy. And thus will God the Lord set his King upon his holy hill of *Sion*, and learn all men to know who is the Lords Anointed.

For the clearing of which, I would gladly be answered this

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Question, if any will or can: (namely) How King *Charles*, or any of the Kings of the Nations, became the Lords Anointed? or when, or what day was it? What was done to them, by which they were made the Lords Anointed? But this I confess, that when the Lord Archbishop of *Canterbury* anointed *Charles* the first (deceased) to be King of *England*, that then he became the Lord Bishop of *Canterbury's* Anointed; but no other Lords Anointed that I know of: and therefore we may observe, that when that Lord that anointed him lost his head, he that was anointed by him could not keep his long: And so their old Proverb was verified, *No Bishop, no King.*

But I much wonder what Lord's anointed *Charles* the second is, seeing there was no Lord Bishop in *Scotland* to anoint him. Surely, the highest Title he can claim, is but Sir *John Presbyter's* Anointed.

But, for the further clearing of this thing, I deny that any King, whatsoever he were, since the Lords Anointed (Christ) came in the flesh, was ever called the Lords Anointed. See *Acts* 10. 36, 37, 38. with Chap. 4. 25, 26, 27. And let any of the most wise and zealous people in the Land for that thing, prove it if they can: and if they cannot, let them confess that they have been zealous, but not according to knowledge.

Another Question is, Where ever any were called the Lords Anointed before Christ came in the flesh, but onely those that had the rule and dominion over the Jews, which were the people of God, and *Abraham's* seed according to the flesh, of whom (as *Paul* saith) Christ, or the Lords Anointed, came. See *Rom.* 9. 4, 5. And therefore they were called so in the type, as they were figures of (Christ) the true Anointed, that was to come, and be born of the Jews, *Matth.* 2. 2.

If any shall object, and say, that *Cyrus* was called the Lords Anointed, *Isai.* 45. 1. I answer, That is the same which I said before: for he was at that time King, and had rule and dominion over the people of God, *Abraham's* seed: and the Lord telleth us (in vers. 4.) wherefore he calleth him so, in these words: *For Jacob my servants sake, and Israel mine elect, I have even called thee by name, and surnamed thee, though thou hast not known me.*

1st. And thus the Lord himself hath fully answered that Objection; and it's clearly proved, that none before the coming of Christ did ever bear the name of the Lords Anointed, so much as in the type, but onely those that were Kings; and had rule over Gods own peculiar people. *Abrahams* seed: which teacheth us thus much, That none are now the Lords Anointed, but he (onely he) that is Lord and King over the house of *Israel*, *Abrahams* seed; which is (Christ) the Lord, that was *borne King of the Jews*, Mat. 22. whom God hath Anointed himself; not with oyle-olive sweetly perfumed, but with *the oyle of gladness above his fellows*, Heb. 1. 9. even with the Holy Spirit of wisdom and understanding, and of Counsel and might, and of knowledge and the fear of the Lord. See *Act. 10. 30.* with *Isa. 11. 2. 5.* he is the Lords Anointed; to whom God hath given a *name above every name*; and *him hath God highly exalted, and set him at the right hand of his Majesty on high, far above all Principality, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come*, Psa. 29. 10 11. with *Eph. 1. 20, 21, 22.* And to him hath God committed all power in Heaven and in Earth, *Mat. 28. 10.* to give commandments, to the sons of men for whom he hath dyed, *Act. 3. 22, 23, 24.* and also to reward them that observe and do them with the things promised; which is to partake of the same eternall life and glory with himself, that the Father hath given him; according to these Scriptures, *Psal. 103. 17, 18. Rom. 2. 6, 7, chap. 8. 17. 1. Pet. 1. 3, 4. Rev. 2. 26, 27. chap. 3. 21, 22. chap. 22. 14.* and to reward those that know him not, and obey not his holy Gospel, according to their works, *Rom. 2. 8 9. To those that are contentious, and obey not the truth, but obey unrighteousness, he will render indignation and wrath, tribulation and anguish upon every soul of man that doth evil, whether Jew or Gentile: and will destroy them with an everlasting destruction from the presence of God, and the glory of his power. And this honour and glory he received from God the Father in the holy mount, when Peter, James, & John were eye-witnesses of his Majesty; and that voyce they heard that came from the excellent glory, saying, This is my beloved Son, in whom I am well pleased,* 2 Pet. 1. 16, 17, 18. This is the Lords Anointed;

ointed; who is the onely King of Kings, and Lord of Lords; by whom *Kings raigne, and Princes decrees Justice*, even all the Judges of the earth. Counsell is his, and sound wisdom; he is understanding, and he hath strength, *Prov. 8. 14, 15, 16.* he loves them that love him; and those that seek him early, shall find him; But those his enemies that will not that he should Reigne over them, shall be brought and slaine before him, *Luke 19. 27.*

And thus have I shown, and clearly proved by the Scriptures, that Christ is the Lords anointed King onely and alone; and none of the Kings of the Nations can have any right to such a title any otherways then the Saints and all that fear God in generall have; which is, by partaking of the same anointing Spirit, through believing, as it is written, *The anointing that ye have received of him, abideth in you; and you need not that any man teach you: but as that anointing teacheth you of all things, and is truth,* 1 *John 2. 27.*

And againe he saith; *We have an unction from the holy One;* vers. 20. and, *he that stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given us the earnest of his Spirit in our hearts,* 2 *Cor. 1. 21, 22.* and this anointing is as proper to a Begger, as to a King, if he be a believer: and if a King be an unbeliever, he hath no Right at all to it; for *there is no respect of persons with God; but he hath chosen the poor in this world rich in faith, and heirs of the Kingdome prepared for them that love him,* James 2. 5. And he hath revealed his Truth to Babes and Sucklings, and hid it from the wise and prudent; Insomuch that *Paul saith, that none of the Princes of this world knew it: For had they known it, they would not have crucified the Lord of Glory,* 1 *Cor. 2. 7, 8.* Therefore saith James 1. 9. 10. *Let the Brother of low degree rejoyce in that he is exalted; but the Rich, in that he is made low: For God will raise them both up, to sit together in heavenly places in Christ Jesus,* Eph. 2. 6. And he will make them partakers of his fulness; and members of his Body, of his flesh, and of his Bones, Chap. 5. 30.

Therefore let the Kings, Princes, and Rulers of the Nations, be wise, and learn to know what the Lord meaneth, when he saith,

Touch not mine Anointed, and do my Prophets no harm: For he that once reprov'd Kings for their sakes, and flew great and Famous ones for them, Psal. 105, 14. 15. with 136. 17, 18. is now about to reprove all the Kings upon the face of the Earth for their sakes; as I shall now make it appear, by shewing Gods designe against them, in these last days.

And first: The designe of God and his purpose is (in this last age of the world) *to staine the pride of all their Glory, and to bring into contempt all the honorable of the Earth, Isa. 23. 9. and to pour contempt upon Princes. and to cause them to wander in the wilderness, where there is no way; and to set the poor on high from affliction, and to make him families like a flock; Pla. 107. 40. 41.*

Again, the purpose of the Lord is to sacrifice the flesh of Kings, and mighty men, and the Chiefe of the Earth; and to give their flesh to be meat to the fowls of Heaven, *Rev. 19. 17, 18. with Ezek. 19. 17, 18. where he saith, They shall eat the flesh of the mighty, and drink the blood of the Princes of the earth.*

Now if the Lord will do these things to the great and mighty Kings, and Princes of the earth; who then can give them honour and deliver them in the day of his wrath? And that the Lord will do it; consider further what is written, *Ier. 25. 31, 32. A noise shall come from the ends of the Earth: for the Lord hath a controversie with the Nations; he will plead with all flesh: he will give them that are wicked to the sword. Thus saith the Lord of hosts, Behold, evil shall go forth from Nation to Nation. This the Lord will do, untill he have stained the pride of all their glory, (viz.) untill he have taken away their Kings, wherein they glory, and of whom they so much boast. That this is so, consider the fore-going words: They shall eat the flesh of Kings; and Princes, and mighty men, and chief Captaines, and of all that stand up with them against the Lord. And for further confirmation of these words, consider what is written, Ier. 25. 15. Thus saith the Lord of hosts, the God of Israel, to me, Take the wine-cup of this fury at mine hand, and cause all the Nations to whom I send thee, to drink it. Consider what Nations, ver. 18. 19, 20, 21, 22, 23, 24, 25, 26.*

First,

First, *Jerusalem, and the Cities of Judah, and the Kings and Princes thereof, to make them a desolation, an astonishment, and hissing, and a curse, (as it is at this day.)* We are sure this is true, that they are a hissing and a curse at this day: why then should the other be so incredible, (namely) that he will destroy all the Kings of the Nations, with their honorable Princes, if they stand up against him, and against his Anointed; as followeth.

Pharaoh King of Egypt, and his Servants, and his Princes, and all his people; and all the mingled people, and all the Kings of the Land of Uz, and all the Kings of the Land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the Kings of Tyru, and all the Kings of Zidon, and the Kings of the isles beyond the sea: Dedan, and Tema, and Bux; and all that are in the utmost corners (the Lord will find them out:) and all the Kings of Arabia, and all the Kings of the mingled people that dwell in the desert: and all the Kings of Zimri, and all the Kings of Elam, and all the Kings of the Medes, and all the Kings of the north, far and near, one with another; and all the Kingdoms of the world that are upon the face of the earth, &c. To all these was the Prophet sent, to declare to them the words of the Lord of hosts the God of Israel, (namely) that they should drink and be drunken; and *spue and fall, and rise no more, because of the sword, which I will send among them.* The certainty of it doth further appear in the 28, 29 verses; where he saith, *If they refuse to take the cup at mine hand, to drink; then shalt thou say to them; Thus saith the Lord of hosts, Ye shall certainly drink: for lo, I begin to bring evil upon the City which is called by my name (viz. Jerusalem) and shall ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.*

Thus is the designe of the Lord of hosts made plain by the Holy Scriptures of truth, and not by any cunning devised fables, or fancies of my own brain: These sayings are faithfull and true; therefore they will come to pass in their appointed times. And that they are not yet come to pass, is plaine to all that do understand: for

most of the Kings of the nations are yet in their pompe and glory, and are enemies to the Lords Anointed; therefore he will avenge himself upon them speedily: for these be the days of vengeance, in which all things that are written in the Prophets against the enemies of Christ, must be fulfilled, *Luke 21.22.*

And now in the earth is distress of nations, and perplexity; and mens hearts failing them for feare, and for looking after the things that are coming on the earth: For the signes of the coming of the Lord are now amongst us, even here in *England*; and the beginning of sorrows is in the nation: the Lord hath now begun to make us drink of this bitter cup; and it will be great mercy if we drink no deeper: notwithstanding some murmur and complain; it is because their eyes are not open to see God's designe now upon the face of the earth: if they did, they would see more cause to give thanks to the Lord for his mercies, then to murmur against him for his favourable and gentle chastisements; *he hath not dealt so with every nation*: and if *England* cleape thus, it will be very strange to me; and so I beleive it will be to all that rightly understand what God is now doing, and his work which he will accomplish upon the face of the earth, yet before the end: for he hath not yet made a man *more precious then fine gold even a man then the golding wedge of Ophir*: *Isa. 13.11, 12.* neither hath he made the earth empty, and laid it waste, and scattered the inhabitants thereof, *Isa. 24.1, 2, 3.* but when it shall thus be in the midst of the land among the peoples, there shall be as the shaking of an olive-tree, and as the gleaning of the grapes, when the vintage is ended: they shall lift up their voice and sing for the majesty of the Lord, *ver. 13.14.*

Therefore let the wicked and ungodly men, that know not Christ, and obey not his hoily Gospel, but are enemies, and will not that he should reigne over them; let them howl for sorrow of heart: for their sorrows are begun, and the day of the Lord is at hand; and it shall come as a destruction from the Almighty: then shall all their hands be faint, and every mans heart shall melt, and they shall be afraid; pangs of sorrow shall take hold of them: they shall be in pain as a woman in travel: they shall be amazed one at another, and their face shall be as flames. *Isa. 13.6, 7, 8.*

But

But let those that feare the Lord, and keep his commandements, rejoyce, and lift up their heads; for the day of their Redemption draweth nigh. For *it shall come to pass (even in those days) that whosoever shall call upon the name of the Lord, shall be saved;* Luk. 21. 28. *Act. 2. 21.*

The next thing in order to be observed, is, wherefore God will destroy them.

Ans. Because in all ages they have been his enemies, and the persecuters of him and his Saints.

Those they were that in the time of the Law, being deluded and blinded by the false prophets, did persecute and kill the prophets of the Lord; as in *Ahabs* days, *Zedekiahs* days, and *Jeboiakims* days, *Ier. 26. 29.* chap. 37. 12, 13, 14, 15. with *1 King. 9. 9, 10.* and chap. 24. 25, 26, 27. They also were the men in Christs days, which by wicked hands brought him to his end; as it is written, *Act. 4. 26. The Kings of the earth stood up, and the Rulers were gathered together against the Lord, and against his Christ: for of a truth against thy holy child Iesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel, are gathered together, &c.*

This is the generation the Lord speaks of, *Mat. 23.* calling of of them *Serpents, and generation of vipers*; saying to them, *How can you escape the damnation of hell? because they had slain the Prophets and righteous men that lived in their days, and in the days of their forefathers.*

This is that wicked spirit of persecution which all along from *Cain* to the end of the world hath reigned, and will reigne in the hearts of all ungodly men and women, to persecute and kill the Saints: Therefore saith *Paul, Gal. 4. 29. As then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now: and Christ saith, The time cometh, that whosoever killeth you, will think he doth God good service. And, these things will they do unto you, because they have not known the Father nor me, Joh. 16. 2. 3.*

And indeed, who have been the chiefest actors in it, but the Kings and Princes of the nations, which, as *Paul* saith, knew not God, nor the hidden wisdom of God: for had they known it,

they would not have crucified the Lord of glory; 1 Cor. 2. 7, 8. and the reason why they did not know it, was, because they suffered the wicked priests and false prophets of the times to blind the eyes of their minds, left the light of the glorious Gospel of Christ should shine into their souls, 2 Cor. 4. 3, 4. And this they effected, by handling the word of God deceitfully, & changing the truth into a lye; *teaching for doctrines the commandments of men*, in stead of the commands of God given us by Christ: So walking in craftiness, & soothing over their deceits with a company of good words; and faire speeches; *thereby deceiving the hearts of the simple*; and *through covetousness and fained words, have made merchandise of their souls*, Rom. 16. 17, & 8 with 2 Pet. 2. 2, 3. and indeed, it's no marvell though it be thus: for it is the policy of Satan to gain the Kings and rulers of the nations to him self; for by that meanes he can easily suppress the people of God living under them, and also delude and deceive those that have not the knowledge of God amongst them, by the examples of them in authority: for look what religion the Kings and rulers of the nations are of, the same generally the people are as for example, The Kings of *Israel*, and the rulers there of, if they were good, the people were the better; but if they were evill, the people were generally wicked: and therefore it is said, 1 King. 14. 15, 16. *The Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers: and he shall give up Israel because of the sins of Jeroboam; who did sin, and who made Israel to sin.*

We may likewise observe the same in *Judah*, in the days of *Rehoboam* the son of *Solomon*, 1 King. 14. 21, 22, 23, 24. in these words: *And Judah did evil in the sight of the Lord, and provoked him to jealousy with their sins which they had committed, above all that their fathers had done, &c.*

The same things may be observed by us of late days here in *England*: for in the days of *Edward* the sixth, the people were Protestants; but in *Queen Marys* days they were Papists; for shee and the Rulers were so and in *Queen Elizabeths* days, again Protestants; for she and the rulers were so. Thus we see it is the fashion of the nations, and of our nation of *England* also, to be of
that

that Religion that their Kings, Nobles, and Rulers were: and great reason: for, first, its praise-worthy, and highly commendable in the sight of men, to be so; secondly, it is the way to live in peace, and to escape the cross of Christ. But let us remember, that what is highly esteemed in the sight of men, is abomination in the sight of God. *Luk. 16. 16.*

Again, the Lord will avenge himself upon them, because they have persecuted his Saints without a cause; as is written. *Psal. 119. 161. Princes have persecuted me without a cause:* & because they have given their power to the beast, and suffered that serpentine and viperous generation of false prophets and deceivers, to make use of them to persecute and destroy the Saints and Children of the most high God; notwithstanding he hath said, *Psa. 116. 15. Righteous and precious in the sight of the Lord, is the death of his Saints;* and that he will require it at the hands of this generation. *Mat. 23. 33. 34. 35. 36.* with *Rev. 18. 24.* where he saith, that *in her was found the blood of all the Saints and Prophets, and all that are slain upon the earth.*

Eightly, It is to be considered, what the Kings and rulers of the nations may or should do, to escape the hand of God lifted up against them: for although there be a generall destruction pronounced against the Kings and Princes of the nations (their sins, and the sins of their fore-fathers, being at the full) without respect of persons; yet it is not without respect of their conditions, but *except they repent (as Christ saith) they shall all perish.* *Luke 13. 5.* as we also see in *Jon. 3. 4.* When the Lord by the Prophet had pronounced destruction to Nineveh within forty days; yet we see when they acknowledged their sins, and humbled themselves before the Lord, he was pleased to forgive them; and spare their King and their City, according to his gracious promise, as we may read, *Jer. 18. 6. 7. 8. 9. 10.* in these words: *At what instant I shall speak concerning a Nation, or a Kingdom, to pluck up or to pull down and destroy it; if that Nation against whom I have pronounced, turn from their evil I will repent of the evil, I thought to do unto them. And at what instant I speak concerning a nation and a Kingdom, to build and plant it; if that nation do evil in my sight, that it obey not my voice, then will I repent*

repent of the good wherewith I said I would benefit them.

Thus we see, the Lord hath graciously left open a door of repentance for them to escape thorow; although its to be feared that very few will make use of it: notwithstanding my humble advice is to all in generall, that they will let the counsell of the Lord be acceptable unto them, which in these words is expressed: *Be wise now therefore, ye Kings; and be instructed, ye that are Judges of the earth: Serve the Lord with fear, and rejoyce with trembling, Pla. 2.10, 11. Break of your sins by righteousness, and your iniquities by shewing mercy to the poor, if it may be a lengthening of your tranquillity, Dan. 4.27.* for who can tell whether God will turn and repent, and turne away from his fierce anger, that they perish not? Seeing also he hath said, *Jer. 18.8. If that nation against whom I have spoken, turne from their evil, I will repent of the evil that I thought to do to them.*

But more particularly, I shall apply my self to the honourable Rulers of this nation; whose happinels, with the prosperity of the whole nation, I much long after, and dayly pray for the continuing and perfecting of: and to that end, I shall make bold to put your Honors in mind of these following particulars: not as one proudly taking in hand to teach you, but humbly and in the fear of God to advise you; as one that hath obtained mercy of the Lord:

First, That you will fear the Lord; and serve him in truth with all your hearts; and consider what great things he hath done for you: for if you and the nation shall still do wickedly, we shall be consumed, *1 Sam. 12.24, 25.* consider therefore how he remembered you in your low condition; and when you were little in your own eyes, he chose you, and made you the heads of the nation, *1 Sam. 15.17.* and ever since, hath gone before you, and fought your battels; and given you the victories: and now at present, he hath given you rest, and a breathing-time, to sit down and consider how he hath wonderfully delivered you out of the hands of your enemies: so that they which hate you, do not rule over you; but he hath delivered them into your hands, and you rule over them: which is a double mercy. Now therefore in the fear of God, while you

you have time, sit down and seriously consider how the Lord hath digged and planted you, and how he hath fenced you and made an hedge about you: and what could men fearing God desire more for a temporall safety and deliverance, that he hath not done? as he said once to Israel, *Isa. 5. 2, 3, 4.* now therefore is the time that the Lord looks for fruit; and now is the time that the Rulers of the Nation, and the Judges of the people ought to be instructed, and to learn wisdom; to serve the Lord (that hath thus delivered them) in fear, and to rejoyce before him with trembling.

Secondly, take heed therefore lest now, when the Lord looks for judgement, he behold oppression; and for righteousness, he hear a cry: which may justly cause him to take away the hedge, and pull down the wall that he hath built about us, and lay us waste, as he did his people *Israel*, *Ila. 5. 5, 6.* I speak not these things to accuse any, but to warn all, in time to take heed; for as *Paul* saith in another case, *Rom. 11.* If God spared not his people *Israel* the naturall branches, let us take heed lest he also spare not us: and it is for you that are the heads of the people and Princes of the nation; I say it is for you to know Judgement; and of you that the Lord requireth these things, *Mic. 3. 1.* Therefore let all that are in authority in the nation, Consider their ways; And, wash you, and make you clean, put away the evil of your doings from before the eyes of the Lord; cease to do evil, learn to do well, seek Judgement, relieve the oppressed; judge the fatherless, plead for the widow: then you may have boldness to draw near, and to come and reason together with the Lord; and though your sins be as scarlet, they shall be as white as snow: if you will be willing and obedient, ye shall eat the good things of the Land: but if you refuse and rebel, you shall yet be devoured with the sword: for the mouth of the Lord hath spoken it, *Ila. 1. 16, 17, 18, 19, 20.*

You may do all this now, you have time enough: no enemies to trouble you. In time of distress you promised well: the people hoped you would performe, and therefore were willing to put to their hand to help in time of need: and now the storme is over, the eyes of all your friends in the nation are upon you, expecting these

things from you; which the Lord requireth of you; and his people do beleive you will perform. although we thus speak, to stir up your minds by way of remembrance.

Thirdly, and you Honourable, Noble and valiant men of the Army, whom God hath crowned with so many Victories; you that have seen the works of God, and his wonders in delivering you in most eminent dangers, and covering your heads in the day of battel, and made your hearts and hands strong, and your faces bold, to look upon your enemies in the height of all their pride, and gave them into your hands when you were in your lowest condition, (remember *Dunbar*;) be not now faint-hearted, but remember, and forget not to look your friends whom you have fought for in the faces, and petition to them, and plead with them for just judgement, and equity; that the Nation may be established in righteousness: then may you sit down in peace, and enjoy the fruits of your labour and hazards. But think not that the work is already done, because you for present have done fighting: its true, the Lord hath delivered you, and all the Magistrates in the Land, out of the hands of your enemies; but it now remaineth that both you and they strive together (and that while you have time) to deliver the oppressed from oppression, and the poor & needy out of trouble: for God hath delivered you to that end, that you, as instruments in his hands, may deliver them: and he hath prepared yet another blessing for you, against you have done that work: as you may see, *Psal. 41. 1, 2, 3.* in these words: *Blessed is he that considereth the poor and needy: the Lord will deliver him in time of trouble: the Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and the Lord will not deliver him into the hands of his enemies; but the Lord will strengthen him upon the bed of languishing: yea, he will make his bed in all his sickness.*

Thus we see how good and acceptable a work it is in the sight of God, and what the Lord hath promised to those that faithfully labour in it: therefore, they that are already about it, let them *not be weary of well-doing: for in due time they shall reap, if they faint not.* And those that are not about it, let them *up and be doing:* and the Lord hath promised to be with them.

Therefore

Therefore let none say, The former Lawes and Statutes of the nation do hinder them in this work: for if they be corrupt, why are they not taken away? who hinders you, or can hinder you? Is not the Lord with you, while you are with him, doing of his will and work? and hath he not given the power into your own hands? Be sure therefore he will require these things at your hands that are in authority, and have the power in possession.

But men are very prone in these things, to frame their work according to the politick Law of Nations, rather then to measure it by the perfect Law of God: therefore my humble advice in the next place is, that your honours will,

Fifthly, be pleased to consider *David*, that man after Gods own heart, who ruled the people prudently with all his power: consider, I say, how he meditated in the Law of the Lord day and night, *Psal.* 1. 2. and how he sought him with his whole heart, that he might not wander from his commandments, *Psal.* 119. 10. for by them he was made wiser then all his enemies, and had more understanding then all his teachers: because he meditated upon the testimonies of the Lord, and because he kept his precepts, he came to understanding more then the ancients; verse 97. 98. 99. 100. And these things are written, and left upon record, for our instruction, upon whom the ends of the world are come: therefore let us be instructed by them, and especially you that are in high places; for the God of *Israel* hath said, They which rule over men must be just, ruling in the fear of God; and as the light of the morning, when the Sun ariseth in a morning without clouds; and as the tender grass springing out of the earth, by the clear shining after raine, 2 *Sam.* 23. 3, 4.

And truly there hath bin a great shower upon the nation these many years; but now it is ended: therefore the Lord grant that after, you may so spring up and grow in works of Justice, and mercy and righteousness, that by them you may shine forth in the nation: So as both your selves, and they which do behold you, may have cause to rejoyce, and glorifie God. Otherwise, I for my part am very Confident that *Englands* miseries are not yet done; but the Lord will again chastise us with chastisements seven times worse then before: but I hope for better things, although I thus speak.

Sixthly, The example of *Solomon* is worthy of serious consideration. who when the Lord had made him ruler over his people, he then besought him for an understanding heart, that he might discern between good and bad, and that he might know how to judge righteously between man and man, and how to go out and in before so great a people: and this thing pleased the Lord, so, that he did not onely grant him his request, but also gave him riches and honour, which he did not aske, nor covet after: and promised him further, that if he would walk in his ways, and keep his statutes and commandments as his father *David* did, he would also lengthen his days, *1 King. 3. 5 6 7, 8, 9, 10, 11, 12, 13.*

Now, would the honorable Rulers of this nation know how to discern between good and bad, and to judge righteously between man and man, and how to go out and in before this great people which the Lord hath set them over? Would you have honour and riches here, and true happiness hereafter, with God in glory? Then ask it of the Lord, as *David* and *Solomon* did: meditate in his law, and exercise your selves therein day and night: learn out of that, what is Justice, and Judgement, and equity, and the Lord will be with you, and give you wisdom and understanding in all things: for he is no respecter of persons, but giveth to all that ask in faith, freely, and upbraideth not, *James. 1. 5.* Therefore, Right Honorable, dispise not these sayings because of the weakness of the instrument who at this time puts you in mind of them, but let the counsell of the Lord be acceptable to you: *it may be as Daniel saith, a lengthening of your tranquillity, Chap. 4. 27* therefore let all that are in authority labour to be such as they ought to be, (namely) *men fearing God, and hating covetousness:* (for if any be otherwise minded, let them know, the Lord will have such to rule before he hath done:) and aske the Lord for wisdom (even that hidden wisdom, which few or none of the Princes of this world have attained unto) *1 Cor. 2. 8.* that, so you may wise and understanding hearts, to judge the people righteously: for without this wisdom, who is able to go out and in before so great a people as God hath set you over? especially when the eyes of most of them are upon the Rulers for evill, and do watch for their haltings.

Be wise now; therefore, you that are the Rulers of the Nation; and be instructed, yee that are the Judges of the people, and remember that although you be *called Gods*, yet *you must die like men*; and after that, cometh the righteous and impartiall Judgement of God, to whom you must give account at the great day, of all your actions.

Therefore take heed ye be not conformable to their Image which God hath cast downe by you, and do not tread in the footsteps of them, whom God hath destroyed by your hands, for their pride, vaine-glory, covetousnes and oppression: which wickednes in them, was now come to the full. But especially, take heed of persecuting the Saints, and men fearing God, for conscience sake in the things of God, the which they were deluded and led into by those wicked Antichristian Ministers which attended upon them in the Bishops days; a great part of whom is left amongst us to this day; and some of them so transformed into Ministers of righteousness, that they will hardly be discerned from them: but this need be no wonder; for *Paul* saith, the Devill himself is *transformed into an angel of light*, 2 Cor. 11. 14, 15. but by their works they may be known.

Therefore if there be any secretly inticing your Honours to persecute men fearing God, which make the holy Scripture a rule both for their faith and obedience, you may be sure they are of that old generation the Lord Christ speaketh of: you may read their genealogie, and see whose children they are, *Mat.* 23. 27, 28, 29 30. 31, 32, 33. 34. 35. 36, 37. compared with *John* 8. 44. But I know by wofull experience, they have so much of the wisdom from beneath as to call us *Hereticks*, and *pestilent fellows*, and *movers of sedition*; and *ring leaders of sects*: for after the same manner they accused *Paul*, *Act.* 24. 5. But his answer is sufficient for all those which tread in his footsteps, and contend earnestly for that faith which was once delivered to the Saints in *Pauls* days; which answer is written, *Act.* 24. 13, 14 15, 16. in these words, *They cannot prove the things whereof they accuse me: but this he confessed (to Felix) that after the way which they call Heresie, so worship I the God of my fathers, beleiving all things that are written in the Law and the Prophets; and have hope to-*

wards God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise my self always, to have a conscience void of offence, towards God and towards man. From which words of Paul, I observe these things.

1. That they which persecuted him, did themselves allow that it was lawfull for him to beleive all things written in the Law and the Prophets; and yet they accused him for an heretick: even so do men in these days: they will allow us to beleive all things written in the Law and the Prophets, and all the gracious words of Christ and his Apostles; but if we practise them, they will accuse us for hereticks.

2. Those which do believe all things written in the holy Scriptures, and acknowledge the resurrection of the just and unjust, and labour to keep good Consciences, void of offence towards God and towards man; they are no Hereticks: let them believe and do what they will, if it be no more then is written in the word of God to believe and obey. Therefore let all men take heed how they persecute any for believing or practising any thing written therein, although it be never so contrary to their judgement.

3. If any be Hereticks, it must needs be they which do not believe and obey the things written and commanded in the holy Scriptures: for, as Christ saith to the Sadducees, *They erre, not knowing the Scriptures.*

4. I understand that the great difference amongst men lyeth in the practical part of Religion: for the Devill and wicked men do not care how much truth men know and believe, so they practise none; for the greater is their condemnation: But if any come to practise it, by keeping the commandments of God, by which doing they exercise a good conscience towards God, and are blameless and righteous before him, as *Zacharias* and *Elizabeth* were, *Luke 15.* then presently persecution ariseth: for Satan well knoweth, that to believe and obey both, will bring a man to happiness in despite of him: and therefore it is, that the poor Saints are so much persecuted for practising nothing but what is written in the word of God, and was practised before in the days of Christ and his Apostles. But let men take heed how they offend those which earnestly

earnestly contend for the faith once delivered to the Saints; not in King *Henries* or Queen *Elizabeths* days onely, but I mean all that was first preached and practised by the Lord and his holy Apostles; even as it was delivered at first.

Therefore my prayer shall be for all those in Authority, That, they may learn to know that they are ordained of God to judge between man and man, and not between God and man; and to rule over mens bodies, not souls. But this I speak in the behalf of those which go not beyond the Scriptures, and do not presume above what is written: but if any deny them, I have nothing to say for them; they must answer for themselves when they are called to it.

Thus hoping that the Magistrates in generall will be as willing to protect all people fearing God, and walking according to the rule of his word, as they are willing to pray for and assist them in time of need; I shall conclude this matter, and proceed to the next particular (viz.) to show *what is the Saints duty, and how they ought to behave themselves in these dangerous days and perilous times*, briefly in these words.

First, let not our hearts be troubled at the wars and rumours of wars, distresse of nations, and perplexity that is now upon the face of the earth: for all these things must come to pass; but the end is not yet, *Mat. 24. 6, 7, 8.* for these are the beginnings of sorrow, and the days of vengeance, in which all things must be fulfilled that are written in the Prophets, *Luke 21. 22.*

Therefore the second thing we are to be exhorted unto, is, to take heed to our selves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so we be taken unawares in that snare that shall come upon all them that dwell upon the face of the whole earth (which do not take heed:) Therefore let us watch and pray always, that we may be counted worthy to escape all these things that shall come to pass on this side the grave, and that we may have our part in the Resurrection of the Just, and stand before the Son of man with great boldness, *Luke 21. 34, 35, 36.* for they which have their part in the first Resurrection, are blessed and happy, and shall shine forth as the Sun in the kingdom of their Father, when our vile bodies

bodies shall be changed and made like the glorious body of the Lord: as it is written, *Rev. 20. 6. Mat. 13. 43. with Phil. 3. 21.* But the wicked shall not be able to stand in the Judgement, nor sinners in the congregation of the Righteous in that day, when the Heavens shall depart, or pass away with a great noise, and the elements shall melt with fervent heat, & the earth, with the works therein, shall be burnt up. At which time, the dead, both great and small must all appear before the Judgment-seat of Christ, to receive according to their deeds done in the flesh, whether they be good or bad. The consideration of which righteous judgement to come, made *Felix* tremble, although he was a judge: therefore, dear Christians, and all that feare God, and believe that all these things shall come to pass; let us, us as *Peter* saith, *2 Pet. 3. 10, 11, 12.* consider *what manner of persons we ought to be, in all holy conversation and godliness: looking for, and making haste unto, the coming of this great day of God:* for it's the property of the wicked to put the evil day far from them: but let us, so much the more as we see the evil day approaching, prepare to meet the Lord, by putting off the work of darkness; and putting on the armour of light, walking honestly as the children of the day: Laying aside all superfluity of naughtiness, and receiving with meekness that ingrafted word of God, which is able to save our souls. And forasmuch as we know that godliness is great gaine, having both the promise of this life, and that which is to come; let us put on the new man which after God is created in righteousness and truthfulness; and let us be clothed with humility; then shall we be fit and ready to meet the Lord at his coming; and to look death in the face, whensoever it shall approach. Let us take heed of lying and deceit; and let no corrupt communication proceed out of our mouth, but that which is good to the use of edifying and building up each other in our most holy faith: and let all bitterness, and wrath, and evil speaking, filthiness, foolish talking, and jesting, be put away from us, and not once be named amongst us: as becometh Saints; for, for these things sake cometh the wrath of God upon the children of disobedience: let us not therefore be partakers with them, but see that we walk circumspectly, not as fools but as wise, children of the light; redeeming our time; because the days are evil.

And

And in a common calamity many times all things fall out alike to all; and as dieth the wiseman, so dyeth the fool; and there is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not, and to him that sweareth, as to him that feareth an oath: so that no man knoweth either love or hatred by all the things that are before him in this present evil world, *Eccle. 9. 1, 2, 3.* But this we know through believing, that our Lord Jesus Christ gave himself for our sins, that he might deliver us from them, and all the corruptious and pollutions that are therein through lust: and by him is given unto us exceeding great and pretious promises; that by them we might be made partakers of the divine nature. Let us therefore give all diligence to add to our faith vertue, and to vertue knowledge, and to that temperance, and patience, and godliness, and brotherly kindness, and love; that we may be fruitfull in the knowledge of Christ, and abound in the work of the Lord, *forasmuch as we know our labour shall not be in vaine; and if we do these things, we shall never fall, but an entrance shall be opened to us abundantly, into the everlasting Kingdome of our Lord and Saviour Jesus Christ, 2 Pet. 1.* so that we may stand by faith, and rejoyce in the hope of the glory of God, even that *eternal weight of glory* the Apostle speaketh of, *2 Cor. 4. 16, 17, 18.* which will make our affliction seem light and momentary: and though our outward man should perish, yet our inward man will be dayly renewed. Let us therefore consider these things; lest we faint and be weary in our minds; and that we may lift up our heads and rejoyce, knowing the day of our Redemption draweth nigh.

Thus having laboured to stir up your pure minds in some measure by way of remembrance, I shall proceed to the last particular, namely, *the vindication of the Saints from the false aspersions cast upon them by wicked ignorant men.*

First, they affirme that we will not obey Magistrates, but have rebelliously rose up against, and prevailed over the King, to the taking away of his life: and therefore they conclude that we are those that *dispise dominion, and are not afraid to speak evil of dignities.*

To which answer : This is no more true then that which *Ahab* spake of *Elijah* , when he told him that it was he that troubled *Israel* , *1 King. 18. 17. 18.* and therefore the same answer may well serve us. (*viz.*) That it is not we that have troubled the Nation , by *fearing God* , and *keeping his Commandments* , which are written in his Word of Truth ; for *that is the whole duty of man* , *Eccle. 12. 13.* but it was he, and his fathers house, in that he had forsaken the commandments of the Lord, and brought in the commandments and traditions of men in stead thereof, as *Ahab* followed after *Baalim* : and therefore in vain did they worship God, as Christ saith.

But let our accusers remember those prophane days of Liberty, which were set up by Authority, and Books of liberty read in stead of preaching, by which they strengthened the hands of the wicked, that they could not turne from their wickedness : for they thought all was well, so long as it was set up and allowed by Authority, and read by the Parish-Priest.

Secondly, Let them remember the persecuting of them that feared the Lord in those days, by banishment, imprisonment, and spoiling their goods, and some by death, whose blood cried for vengeance in the eares of the Lord, with the prayers, sighs and groanes of the other banished out of their native Countrey from friends and acquaintance, and those in Prison ; the wife being separated from her loving husband, and the husband from his dear wife ; the children from their parents, and parents from their children : being thereby made incapable of getting a livelihood in the world ; even to the utter undoing of many : and all because they would but search into the Scriptures for eternal Life, further then the Bishops, and the King and his counsel would have them. By all which it is evident, that it is the just hand of God that hath taken vengeance upon his Teachers and Counsellers, and will yet find out more of them ; and that not onely in this Land, but in other Nations also, untill he hath *stained the pride of all their glory*, and *brought into contempt all the honorable of the earth* : the which is sufficiently proved before, in the sixth and seventh particulars of this Book.

Thirdly, Let them consider the abundance of wickedness that was at Court in his days ; what gluttony, drunkenness, pride, swearing
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ing, lying, whoring, carding, dicing, and all manner of unlawful gaming, allowed of, practised, and maintained by him, his Courtiers, and their attendance: all which, with the rest of their wickedness, procured the just judgement of God upon them: *for, because of these things the wrath of God cometh upon the children of disobedience*, Eph. 5. 3. 4. 5. 6. 7.

Again, whereas they accuse us of speaking evill of dignities, and for resisting of powers;

I answer, It's false: for *there is no power but of God*, the Apostle saith, *Rom. 13. 1, 2.* And how to know what power is of God, he sheweth in the 38 & 4 verses, in these words: *for Rulers and powers (that are of God) are not a terror to good works, but to the evil. Therefore if thou doest that which is good, thou shalt have praise of the same: for he is the servant of God to thee for good: and is for the praise of them that do well. and for the punishment of them that do evil.* And, saith the Apostle, *To such a power we must needs be subject; not onely for wrath, but also for conscience sake.*

Object. But the powers that are, be of God; and must be obeyed, though they should be wicked.

Answer. I deny it: for wicked men in Authority commanding wicked things, ought not to be obeyed, but opposed; either actively, by doing; or passively, by suffering. Therefore said the Apostle to the Magistrates, *Act. 4. 19. Whether it is right in the sight of God, to hearken to you more then to God, judge you.* And again, Chap. 5. 28, 29. *Peter and the other Apostles told the Magistrates, they ought to obey God rather then them. Thus we see Magistrates are not to feared and obeyed because they are Magistrates and powers; but because they are good Magistrates, and powers ordained of God; such as are for the praise of them that do well, and a terror to them that do evil, 1 Pet. 2. 14.* Therefore saith the Apostle, *Rom. 13. 3.* they that do well shall not need to be afraid of the powers that are of God: but we knew by wofull experience, that those that did well, had most cause of fear, and were in greatest danger: therefore that power was not of God, and is cast down.

Again, if we must understand it in their sense, (*viz.*) that all

powers are of God, and must be obeyed because they are powers; then we shall prove the Devil, and all wicked men, as thieves and murderers, must be obeyed: for the Devil is both a Prince and a power; *even the Prince of the darkness, the Prince of the powers of the air, the Spirit that now worketh in the hearts of the children of disobedience*, Eph. 2. 2. but now I hope none will say, that because he is a power, that therefore he ought to be obeyed, or that he is of God. But if the other argument be true, this must needs follow: but men reason thus, because they are ignorant, and are indeed of the number of those that *speake evil of things they understand not*: and shall utterly perish in their own corruptions, except they repent, 2 Pet. 2. 1 2. for indeed, these men know not, neither do they consider what God hath done in former ages; much less what he is doing, and will do, yet before the end of all things: and therefore *speake they evil of things they know not*: and, as Peter saith againe, *they think it strange that we run not in the same excess of riot with them*; and therefore *speake they evil of us*: but let them know they shall give an account to him which is ready to judge the quick and dead, 1 Pet. 4. 3. 4. 5.

Obj. But there are many Noble, wise, and prudent men in this Nation, and most or all of the Kings and Princes of other Nations that take part with them; and who dares say that they are such?

Ans. Most or all of the Kings, Princes, and nobles of the World are ignorant of the knowledge of God, and of his great design and work that he hath to do upon the earth: *for had they known it* (saith Paul) *they would not have crucified the Lord of glory*, 1 Cor. 2. 2. 8. And did those Princes and great men in our days know it, they would not crucifie him in his members: but, as Christ saith, *These things will they do unto you, because they have not known the Father nor me*, Joh. 16. 2. 3. And indeed, the world by wisdom knew not God: therefore saith Paul, *The wisdom of this world, and of the Princes of the world, comes all to nought*, 2 Cor. 2. 6. But as for the wisdom of God, that shall endure for ever: he revealeth it to them that fear him: and his Covenant is to give them understanding, without respect of Persons, Psal. 25. 1 2. 13, 14 with James 1. 5. And there is not many wise, nor noble, nor mighty, that God hath chosen; but he

hath chosen the poor in this world, rich in faith, and heirs of his Kingdom, James 2.5. and God hath chosen the foolish things of the world, to confound the wise, and weak thing of the world, to confound the mighty; and base things, and things that are despised, hath God chosen; to the end that no flesh should glory in his presence. See 1 Cor. 1. 26, 27, 28, 29. Therefore saith Christ, I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them to babes: even so, Father, for so it seemed good in thy sight, Luke 10. 21.

Thus having shewn the reason why men falsely accuse us, and speak evil of us, as of evil doers; I shall proceed to vindicate my self and others from the next reproach and slander, (namely) that we are the false Prophets that shall arise in the last days, and deceive many.

In answer to which, I shall proceed in order, thus.

First, we will consider which are the last days in which they should arise.

Secondly, how we may know a false Prophet from a true one.

And first, I affirm, that the last days in which the false Prophets should arise, did begin in the time when Christ and his Apostles were upon the earth: which is cleared by considering the world in its three Ages: the first days of it being from the creation till the Flood, and after till Moses, by whom the Law was given; the second days, or middle age of the world, being from Moses to Christ: the last days, from Christ to the end: which days shall be shortened for the elects sake.

Now that the false Prophets did begin to arise when Christ was upon the earth, and his Apostles is evident, first from Mat. 24. 4, 5, where Christ warns his Disciples, to take heed that they be not deceived, for many shall come in my name, and say, I am Christ; and deceive many: therefore, in the last days in which deceivers should come, because he warned his Disciples then in the flesh not to be deceived.

Secondly, that those were the last days in Scripture Language, appeareth Mat. 24. 14. in these words, This Gospel shall be preached in all the world.

was spoken by the prophet Joel, that it should come to pass in the last days (saith God) I will pour out my Spirit upon all flesh, &c. And this was then fulfilled : Therefore these were the last days.

Thirdly, the Apostle saith, *Heb. 1. 1, 2. God who at sundry times and in divers manners spake to our fathers by the prophets, hath in these last days spoken to us by his Son, &c.* Therefore those days in which Christ was in the flesh, and spake to us the minde of his Father, were the last days in which the false prophets should arise : for, saith Peter, *As there were false prophets among the people, (namely, the people of Israel under Moses ;) even so shall there be false teachers amongst you : (namely, under the Gospel.)*

Fourthly, that those were the last days in which false Prophets should arise, and did arise, is undeniable, 1 *Joh. 3. 18.* in these words, where he speaks in the present time, thus : *Little children, it [is] the last time : and as you have heard that Antichrist shall come, even so now there are many Antichrists ; by which we know that it [is] the last time.* Therefore the false prophets and teachers did arise in those days, and that out of the Church of Christ : for, saith the Apostle, *vers. 19. They went out from us : and again, (saith Paul) The mystery of iniquity doth already work, 2 Thel. 2. 7. And I know (saith he) that after my departure grievous wolves shall enter in among [you,] not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them, Acts 20. 29, 30.* Thus we see when the last days began, and when the false prophets did arise ; and ever since that, they have continued and increased in the world. And, without question, the Pope may from hence well plead his antiquity, and so his succession : for I believe they might be in times past in the true Church at Rome : for we see that false prophets and teachers had their rise out of the Apostolike Church, in the Primitive times.

But there is another Prophecie to be fulfilled in these last days of all, (namely) that *Christ will consume and destroy them with the spirit of his mouth, and the brightness of his coming, 2 Thel. 2. 8.* this compared with *Micah 4. 1, 2, 3, 4, 5.* in these words : *In*

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the last days it shall come to passe, that the mountain of the house of the Lord shall be established in the top of the mountains, and exalted above the hills : and people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he shall teach us his ways, and we will walk in his paths : for the law shall go out of Zion, &c. And the Lord shall judge among many people, and rebuke strong nations afar off ; and they shall break their swords into plough-shares, and their spears into pruning-hooks : nation shall not lift up a sword against nation, neither shall they learn war any more. But every man shall sit under his vine, and under his fig-tree, and none shall make them afraid. For all people will walk every one in the name of his god, and we will walk in the Name of the Lord our God for ever and ever. These things shall come to pass in their appointed times ; for the mouth of the Lord hath spoken it : but it is not yet come to pass ; therefore we must look for other times in the last days of all ; viz. not the rising of false prophets, but the destroying and casting of them down ; which the Lord will hasten.

The second thing is, How we may know a false prophet: of which I shall speak as briefly as I can, because, by what hath been said before, they may be known.

1. They will preach and prophesie in the Name of Christ (very much ;) but *they say, and do not* : see *Matth. 7. 21, 22, 23, 24.* If Antichrist should not come in the name of Christ, he could not deceive so many : for the world hath been deceived these many hundred yeers, by praying and preaching in his name, by them that have not obeyed his commandments, nor contended for the faith as it was once delivered to the Saints, *Jude 3.*

2. They are of a persecuting spirit : for they will stir up the Magistrate to persecute others, which both say and do those things commanded in Scripture, which was first preached by the Lord himself and his holy Apostles : and yet they cannot tell us how we shall escape, if we neglect it. See *Heb. 2. 1, 2, 3.*

3. They commonly deny Christ to be come in the flesh, in effect, though not in words, by grounding their Religion upon the Ceremonies of the Law ; as is well noted in that little book of *Tho.*

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Callien's, called *Three Parallels*, one between the Priests of our times, and they under the Law.

4. They love to give expositions of plain places of Scripture, thereby to blinde the eyes of the ignorant, by darkning the counsel of God with their words without knowledge; thereby endeavouring to make the people set their faith in their wisdom, and not in the power of God; contrary to *Paul*, and the Apostles of Christ. See *I Cor. 2. 4. 5.*

5. Lastly, to escape their wiles, let all men try the spirits by the Word of God: remember the *noble Bereans*, *Acts 17. 11. 12.* who searched the Scriptures daily, to see whether the things were so. Therefore let none venture their souls upon their expositions, lest they lose them; but let us be sure we have a written Word of God for what we believe, and for what we obey: for he is a wise man that believes and obeys the sayings of Christ, and not their Expositions of his sayings. See *Luk, 6. 46, 47, 48, 49.* Consider it well, and learn to be wise.

The next thing we are accused of, is, that we are those that cause divisions and offences contrary to the doctrine we have learned, *Rom. 16. 17.* From which place, our enemies take occasion to warn the people to take heed of us, and avoid our company: for, say they, Who are they which cause these divisions and offences amongst us, but these Separatists, and men of a new faith? To which, at present, I shall briefly answer thus, for the clearing of it.

First, consider [when] the Apostle spake these words: it was sixteen hundred yeers ago.

Secondly, to [whom] he spake them: it was to the true Church of Christ that was then at *Rome*, *Rom. 1. 7.*

Thirdly, [what] doctrine it was they had learned: it was the doctrine of Christ which was preached to them by *Paul* himself, in those days; and therefore he exhorteth them to mark them that laboured to cause divisions and offences contrary to it: for (saith he) they that are such, serve not the Lord Jesus Christ, but their own bellies; and by good words and fair speeches deceive the hearts of the simple, *vers. 18.*

Now what is all this to a people that never learned this doctrine, but

but the doctrine of their Teacher, or his predecessor; which, if it may be, if it were tried by the Word of God, it is so far from that which *Paul* speaks of, that they ought to separate and divide from it.

Secondly, the same may be said of *Jude's* exhortation to the Saints to contend earnestly for the faith once delivered to the Saints; therefore it is not that which was delivered since *Jude's* days, contrary to it; but that which was delivered before, in his days: or else why should he say, *Contend for that faith which was once delivered*, if it were still to deliver? Therefore let us make that which was first preached by Christ and his Apostles in that generation, a perfect Rule of faith and obedience in this generation; and let us contend earnestly for it, and mark them which cause divisions and offences contrary to what is written in the holy Scriptures, and avoid them.

Lastly, it is said, that we are the ignorant and unlearned that wrest the Scriptures to our own destruction, 2 Pet. 3. 16.

To which I answer: If *Peter* meant those which are unlearned in reference to humane learning, I confesse we may be somewhat guilty: but if *Peter* meant humane learning, then he condemns himself, and the other Apostles: for, *Acts* 4. 13. we read that *Peter* and *John* were ignorant and unlearned men: therefore he meaneth them which are ignorant and unlearned in the things of the Spirit of God, which, as *Paul* saith, the naturall man perceiveth not; nor any of the Princes of this world knew, for all their learning, 1 Cor. 2. 7, 8, 9, 10. with 14.

Again, we know that the Pope, his Cardinals and Jesuites, want no humane learning; and yet most men in *England* conclude that they wrest the Scriptures to their own destruction.

Again, we know the ancient, learned, grave Bishops in our days wanted no Greek nor Hebrew; and yet they are concluded to be Antichristian and erroneous.

Lastly, the Apostle sheweth us plainly who he calleth unlearned, 1 Cor. 14. 24. where he saith, *If the church be come together into some place, and they all speak with tongues, and there come in those that are unlearned, or unbelievers, they will conclude they are mad: but if all prophesie, and there come in unlearned, or unbelievers, they will be convinced, &c.* By all

which we see that unbelievers are the unlearned ones which wrest the Scriptures to their own destruction: which indeed they must needs do, if they have not heard and learned Christ, and been taught by him, *as the truth is in Jesus*, Eph. 4. 20, 21, 22.

I thus having cast in my mite into the treasury, towards the continuing and increasing the peace and prosperity of the Church of Christ, and the Common-wealth of *England*; I hereby commit what is written to the view of all men; desiring them to read and consider it seriously, and trie it by the Word of God, and judge impartially: and if any finde profit, let God have the praise and glory, and let me have the prayers of all that fear God, and regard not iniquity in their hearts: To whom I desire, while I live, to remaine,

A loving brother,

and faithful servant,

in the service of Christ,

HENRY HAGGAR.

FINIS.



Christian Reader,

THe Author hereof hath another Treatise extant,
intituled,

The Spirit of Promise :

OR,

Those rich Treasures that so long have
lien hid in Christ, searched out,
and discovered to the Saints.

*Wherein is undeniably proved, that the holy Spirit of Promise,
and the gifts thereof, are the Saints proper right now, and may
and ought to be sought after with all diligence, so as to be at-
tained unto in this generation, full as well as in the Apostles.*

Which is also to be sold by *Giles Calvert*, at the
signe or the black Sptead Eagle at the west-end of
Pauls.

